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ABSTRACT

The North-South Dialogue Videotape Communication Project was an applied research program designed to assess the use of video programming as an aid to intercultural communication between isolated northern Canadian communities and southern educators. Project staff produced five video programs focusing on the culture and interests of northern people; programs were shown over a two-month period to groups of 20-30 residents of 3 northern Saskatchewan communities (Fond du Lac, Patuanak, and Stanley Mission). Response to the programs was generally favorable; viewers preferred soundtracks combining English and a native language and were sensitive to the quality of translation; they requested more programs about northern people, the old way of life, and native people in other places. The project demonstrated that color video programming can be used in a North-South information delivery system if northern people are involved in all stages of program development and if staff can be recruited who have the necessary technical skills as well as the ability to communicate and work cooperatively with native people. (GH)

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NORTH-SOUTH DIALOGUE

A Report of
a Videotape Communications
Research Project

prepared for
The Donner Canadian Foundation

by
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and
Richard McCormick

Indian and Northern Education Program
University of Saskatchewan

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Any errors, omissions and comments are the responsibility of the authors and in no way reflect the official opinions of any other individual or organization.

Del M. Koenig

Richard McCormick

FORWARD

The need for more information about cross-cultural broadcasting's effects is a need that is just beginning to be recognized.

(Stanford University Institute for Communications Research, p. VI, 1975.)

Landing in Rankin Inlet, Northwest Territories in mid-October aboard a chartered aircraft, one feels momentarily like a visitor to another world. Saskatoon and Winnipeg and Toronto seem many worlds away and several hundred degrees warmer.

The impression of entering a strange, remote and pristine way of life is short-lived. A rapid trip to the local hotel for a room brings a sudden and jarring reminder that this is the north of 1977--the hotel lobby is filled with Eskimo men, women and children gathered soundlessly before a 21-inch color television set. It is 2:30 p.m. and other activities stop for "Edge of Night", the daily soap opera. Only those in and around the hotel have come, others who are free to take a break are watching at home, for every house in the community sits beneath a television aerial.

Thanks to the Anik satellite and the technology of the mass media, television has spread rapidly throughout the north and people who may never have spoken English, nor visited a city, nor seen a cow, are spending hours

every day watching commerical television beamed to the Canadian north from Toronto, Los Angeles, Paris or Moscow.

What does this mean for the people of Rankin Inlet, or the Mackenzie Delta, or northern Saskatchewan? Television has come too recently for anyone to be certain what changes it may bring, but people who have seen the impact on their lifestyle of schools, and roads, and health services, are concerned that TV in its present form may destroy their language, their values and their very culture.

Local input into programming is one alternative that has been suggested by native northerners which would consider the interests, learning needs and cultural values of the viewers. These suggestions have been countered by governments and media production administrators with such reasons as "too costly; they do not know what they want to see; southerners cannot produce programs for northerners, and northerners are not trained."

The North-South Dialogue Videotape Communications Project conducted over the past 1 1/2 years attempted to test the validity of these and related statements. Can videotape programs of acceptable technical quality be produced in the south on a limited budget, and judged by northerners to be interesting, useful and informative? Will northern people articulate learning needs and interests in specific program content? Are there particular points in presentation,

format and style of program production that are likely to appeal to northern viewers? The report that follows describes the project, the process and the research conclusions.

Chapter One

INTRODUCTION

PURPOSE OF THE PROJECT

The North-South Dialogue Videotape Communications project was designed to create a two-way communication system for isolated northern communities that would: (i) make information programs on color videotape cassettes available to northern communities for replay on color television sets, (ii) provide for viewer feedback to these programs on audiotape cassettes, (iii) enable program producers to use the feedback to develop programs that would respond to the expressed viewing choice of the northern audience.

Programs produced for initial showings purposely covered a variety of topics, and used differing presentations, languages, and program length to test viewer response to these variables. Throughout the project researchers investigated the following major questions:

Concerns for Southern Programmers:

1. To what extent was it possible for a group of southern

educators and media producers to prepare videotape programs that were received positively by the audiences in this project?

2. What degree of success was achieved in involving a number of educational and media organizations in a co-operative information programming project?
3. From the results of this project, was there evidence that color videotape cassette programming is a feasible medium for use in a North-South information delivery system?

Concerns of Northern Viewers:

1. To what extent did program viewers in this study articulate specific learning interests that could be met through videotape programming?
2. Were there topics of general interest requested by the audience in all three communities that differed from the majority of southern-produced television programs?
3. To what degree did viewers express a positive response to videotape programming as a learning and/or entertainment medium?
4. Did program presentation and production technique have a significant influence on viewer response?
5. Did language(s) used in the programs effect viewers' response to any significant degree?

PROJECT PARTICIPANTS

Residents of three northern Saskatchewan communities--Fond du Lac, Patuanak and Stanley Mission--agreed to participate in the North-South Dialogue Project. The communities, as shown on Figure I were not randomly selected, but were chosen to be representative of:

1. Residents of different geographical areas of northern Saskatchewan.
2. People at differing degrees of contact with the southern life style and the mass media.
3. Communities of different language and cultural backgrounds.

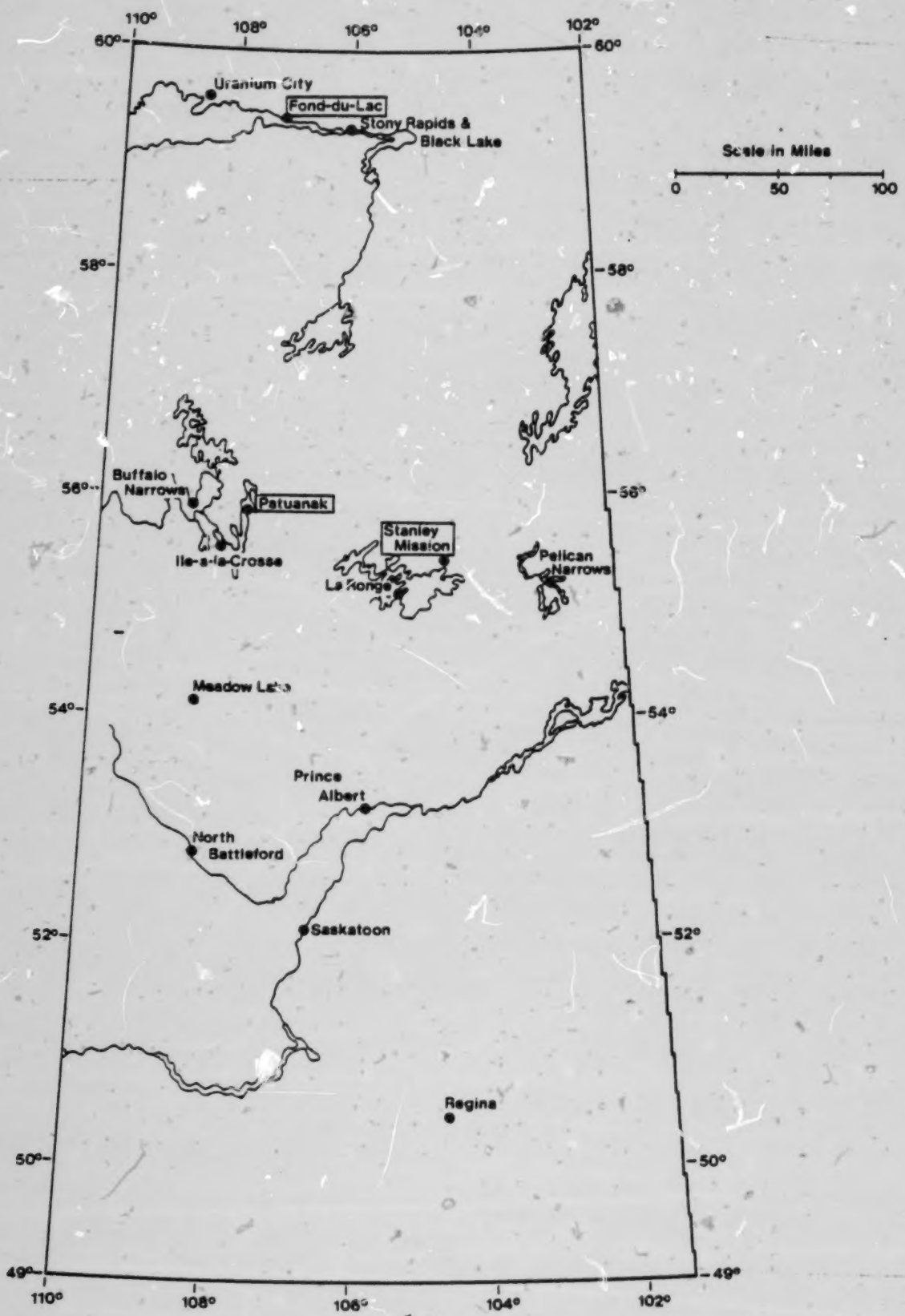
As the map indicates, (Figure I), there was some variation among the three centers in distance and accessibility from Saskatoon where the project was headquartered. However, no community was closer to Saskatoon than 250 miles.

Northern Saskatchewan communities have been described as belonging to either industrial areas or remote areas (Canadian Transport Commission, 1977). The three communities involved in this study fell into the "remote north" category based on the following criteria:

1. Less economic activity of a wage earning type.
2. Traditional pursuits of hunting, fishing, trapping provide seasonal employment with

NORTH-SOUTH DIALOGUE PROJECT

COMMUNITIES: FOND DU LAC, PATUANAK & STANLEY MISSION



unreliable and short-term returns.

3. Residents largely of native origin, likely to be permanent residents, are part of a social and cultural milieu that is different from the south.
4. Cree and Chipewyan are the common languages of communities (except in the school and government offices).
5. The involvement of most residents in mass media communications has been relatively minor.

For the majority of the northern Saskatchewan communities located in the "remote north" the primary electronic communications links with southern centers have been two-way frequency radio hookups that tie in with the southern telephone systems. Over the years, two-way radio has provided basic emergency communication service. With only one radio transmitter in a community and with weather conditions that frequently make transmission extremely problematical, radio has never become a reliable or comfortable communications medium. During the summer of 1977, the communities involved in this project were being linked via microwave into the provincial telephone system. However only a few actual telephones had been installed in each community, so that immediate phone service from most homes in these centers was not possible. During the same summer CBC television booster stations were being

erected throughout northern Saskatchewan to make southern TV programming available to northern viewers. During the time of the North-South Dialogue Project (early spring, 1977), television and videotape programs were relatively new intrusions into the northern lifestyle.

A brief description follows, of Fond du Lac, Patuanak and Stanley Mission, outlining the historical background and demography of each community at the time of the Project.

Fond du Lac

The Fond du Lac River empties into the east end of 250-mile-long Lake Athabasca only a few miles south of the 60th parallel in north-western Saskatchewan. The Chipewyan community of Fond du Lac is situated on the north shore where the lake and river become one. Houses are located between the rounded Precambrian rocks of the lakeshore.

Hudson's Bay Company records show that a trading post was built on the south side of the river in 1851 to trade for furs with the Chipewyans who traditionally lived and travelled through the Athabasca Basin. It is not known when the community was moved to its present location, but Fond du Lac has the distinction of being the oldest settlement in the northwest corner of Saskatchewan.

By 1914 there were other settlements in the area, for example, Fort Chipewyan at the west end of the lake. To the east, people of the area had long used a summer camp

two miles upstream from the present community of Stony Rapids on the Fond du Lac River and had travelled 12 miles back and forth to Black Lake for fishing. The present community of Stony Rapids was started as a fur trade center in the 1920's. The reserve and community of Black Lake is even younger in origin, and both it and Fond du Lac are now linked to Stony Rapids as the major service center for the entire area. A gravel road links Stony Rapids and Black Lake, but Fond du Lac is accessible only by air or water, to either Stony Rapids to the east or Uranium City to the west.

Fond du Lac is a reserve of the Fond du Lac Band and in 1978 final negotiations were underway with governments to designate a tract of land as a legal reserve in accordance with the long unfulfilled treaties.

Administration of the community of 584 Treaty Chipewyan residents and 14 non-treaty members is carried out by a Chief and Band Council under jurisdiction of the Department of Indian Affairs. The school, therefore, is a Federal school (K to 9) with some input from the local people in an advisory capacity. High school students attend classes in Uranium City. A community health center is staffed once a week by nurses from Uranium City. The RCMP make semi-regular visits from Stony Rapids where various other government agencies are also located--i.e., social

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services.

Community services in Fond du Lac are minimal. Houses have electricity produced by a diesel generator, but water is mostly untreated and carried by hand from the lake. Most houses have outdoor toilets and householders are responsible for disposing of garbage in burning barrels or the local disposal area. Houses are heated by wood or fuel oil or a combination of both.

The only organized church in Fond du Lac is Roman Catholic. The Hudson's Bay Company operates the only store, and a local entrepreneur runs Mercredi's Cafe and Billiards.

Fond du Lac is served only by more or less regular, twice-weekly flights from Uranium City or Stony Rapids. In summer some people travel by boat to Uranium City in connection with commercial fishing or to shop. A Northern Transportation Company barge brings supplies from Uranium City in summer. The community has a seaplane landing dock and a 3300-foot gravel airstrip.

There is little fulltime employment in Fond du Lac. Some people work in Uranium City or with mineral prospecting crews. For many people of Fond du Lac, the more traditional work of hunting, trapping and fishing is the source of an important portion of their livelihood. The caribou which formerly migrated close to the community tend

now to remain further north but hunters charter planes to hunt each fall in the barrens of the Northwest Territories several hundred miles north.

For 97 percent of the population, Chipewyan is the language of common use but most younger people also speak English. A radio-telephone in Mercredi's Cafe provides the communications link to the south and by the fall of 1977, a booster tower at Uranium City was expected to make television available to the community.

Patuanak

The Chipewyan people of Patuanak are proud of the fact that they live where the Churchill River begins. From the Narrows at the north end of Lac Isle-a-la-Crosse they can travel by canoe to Lac la Ronge and beyond.

The origin of Patuanak as a settlement goes back many years, but its 1977 population makeup has existed for less than 15 years. A fur trading post was built at least as early as the 1920's and a Catholic Church was constructed in 1937. People who lived near the post were Metis, while the Chipewyan people lived at Knee, Primeau and Dipper Lakes.

In 1965 the Department of Indian and Northern Affairs began to build houses at the Patuanak site and encouraged people to move there. A school was built in 1967 with a nursing station in part of the building. By 1977, Patuanak had a population of 453 Chipewyan treaty members of the

English River Band. The 185 Metis people live in Shaginaw, a group of houses separated from the main community by the school and one quarter mile of road. Most services are located on "the reserve side". Children attend the same school and although geographically separate, the two groups of people get along well together.

Patuanak is accessible from the air through Buffalo Narrows, 40 km to the west. The road from Beauval has been extended to Patuanak and by 1977 the road was good for winter driving but hazardous in summer for all but four-wheel-drive vehicles or trucks. Patuanak has a 3000 foot gravel landing strip and a seaplane dock. Mail is brought by air once a week and people travel frequently by plane to Buffalo Narrows or to Isle-a-la-Crosse for treatment in hospital, to shop, or to continue a trip to the south.

Community services are administered by the Chief and Council under jurisdiction of the Department of Indian Affairs. The only community facility available to all houses is electricity produced by a diesel generator. Water for all buildings except the school is hand carried from the lake by individual families. The school and teacherage are hooked to an artesian well and septic system. Individual homes depend on outdoor toilets and their own method of garbage disposal.

Patuanak has two stores, the Hudson's Bay Company

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and the Patuanak Co-op. A community hall is used for film showings, bingos and other activities.

Communication between Patuanak and southern centers has been dependent on two-way high frequency radio and irregular mail delivery. During the summer of 1977, telephone service was brough to the community. Two telephones were installed, one in the Band office and a pay phone in an outdoor booth. A television booster station was being contructed in 1977 to bring the Uranium City signal to the community.

Stanley Mission

Of the three communities involved in the Project, Stanley Mission has had the longest history as a community in contact with people from the South.

Located 160 air miles north of Prince Albert and only 50 miles from Lac La Ronge, Stanley Mission has always been relatively close to the areas of developmental activity of Northern Saskatchewan. As early as the 1840's people from the Stanley Mission, Lac La Ronge areas travelled to The Pas where a group was converted to Christianity and then asked to have a missionary sent to work with them. A missionary, James Beardy, went to the La Ronge area in 1845 and the following year another missionary, James Settee, established a school and mission near the north end of Lac La Ronge where the Hudson's Bay post had been. This

post was eventually moved to the present site of Stanley Mission. In 1852, Rev. Robert Hunt, an English missionary, began working with the local people to build Holy Trinity Church which remained in 1977 as the oldest building in Saskatchewan and a national historic site.

Only a few Cree families actually lived for extended periods in the Stanley Mission community until the early 1960's. One of the early missionaries, a Rev. John McKay, stayed in Stanley Mission from 1864 to 1877. During this time he started growing wheat and oats, set up a grist mill and established a printing press and a summer school.

During the 1920's and '30's Stanley Mission was a stopping place for horse drawn freighting outfits that travelled from Prince Albert to Reindeer Lake. A provincial school was started in the 1950's and gradually more treaty and non-treaty children began to attend. However, except for the few people who were employed by the Hudson's Bay Company, the school, or the early tourist camps, most people continued to depend on hunting, trapping and fishing for their livelihood and therefore were on the land for extended periods of time. Many Stanley Mission people still trap and hunt as part of their living. Many work seasonally at tourist camps at Mountain Portage, Otter Lake, MacIntosh Lake, Hunter Bay and Drinking Falls, and still others do commercial fishing out of La Ronge in summer.

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Administration of community services is largely the responsibility of the Band which hires local people as construction workers, teachers, local government officers, janitors. The school (K to 9) has been operated by the Department of Indian Affairs, but is in the process of becoming totally under control of the Band. Stanley Mission has a community health center staffed by two nurses and a recreation centre with pool tables and shuffleboard.

There are two stores in Stanley Mission--a Hudson's Bay Company and a local Co-op store--a cafe, cabins for rent during the summer and a handicraft shop open on a part-time basis. The people of Stanley Mission had had some television involvement with a community programming project in Lac La Ronge prior to the time of the North-South Dialogue Project. During 1977, direct telephone service became available and a TV booster station was being constructed.

RESEARCH DESIGN AND PROCEDURE

The North-South Dialogue Videotape Project was designed as an applied research task. The collection of research data was the primary focus of the work but it was deemed important that some immediate benefits accrue to the people involved. In an effot to teach some technical and research skills to project participants, the time frame of the project was lengthened from the anticipated

18 months to 24 months.

The project was organized into three phases: (i) planning and organization, (ii) program production, (iii) community involvement, feedback analysis and report completion. Although the components were originally planned to be sequential, it was found that the communication requirements were such that at times work was continuing in all three project phases simultaneously.

A project co-ordinator and two script writers were hired to begin production of three one-half hour videotape programs. While research, script writing and program production were underway, the project director established contact with native organizations and community administrators to obtain permission for the research as well as an indication of interest within the communities. Fieldworkers from the communities were hired and attended a workshop to learn about the project and the operation of videotape equipment. As soon as programs were completed, arrangements were made to set up community showings in Fond du Lac, Patuanak and Stanley Mission. Feedback data was collected from viewers following each videotape showing. A computer analysis of data had originally been planned, but as the project evolved, this proved to be an impossibility. Much of the data which accumulated during the project was in the nature of participant observation which is described in the next chapter of this report.

Chapter Two

PROJECT AND PROCESS

The North-South Dialogue Videotape Communications Project was an applied research program designed to assess the use of videotape programming as an aid to intercultural communication and education, between isolated northern communities and southern educators. The program proposed to create a system for communication dialogue between north and south with viewers in three northern communities responding to video programs they saw by verbalizing their reactions on audiotape cassettes. This feedback was to be analyzed and used by video program producers in the south to design future programs that would be more relevant, interesting, and useful to northern viewers.

Geographical distances, language and cultural differences, and differing motivations between North and South led the researchers to realize that human communication variables would exert a major influence on the direction and outcome of the study. Evidence to support this thinking began to accumulate early in the project.

The human and organization variables were complex, diverse, and generally inhibiting to the smooth and rapid completion of the project. The researchers were forced to adjust the time and parameters of the project several times, and it was found that northern viewers were reluctant to state their opinions in tape-recorded interviews.

There were, in addition, technical difficulties involved in the use of intricate electronic equipment. Researchers found that these problems could have been solved by the expenditure of large sums of money for equipment and expertise. Such funds were unavailable to the project but more importantly, the study intended to investigate the practicality of doing videotape information programming within the budget limitations that education groups were likely to have for such work. Therefore, the lack of extensive funding was considered a realistic variable to be considered, but not a gross impediment to the project's completion.

To work with the human variables involved in the communication process required time, understanding, and the willingness to discuss and modify the original research design. Additional funding would not have lessened the impact of human behavior on the dialogue between the cultural groups. Because of the importance of these interactions on the outcome of the project, the researchers

concluded that this report would be of minimal usefulness to other intercultural communicators unless situational as well as measurable aspects of the work were described.

The remainder of this chapter, therefore, includes a description and assessment of observed events as they affected the development of a communications dialogue between Northern residents and Southern educators involved in this project. Events are reported as they impinged on three major aspects of the project: (i) planning and organization, (ii) videotape program production, (iii) community involvement and program feedback.

PLANNING AND ORGANIZATION

As originally designed, the North-South Dialogue Videotape Project was to be a co-operative undertaking involving the Indian and Northern Education Program and the Department of Audio Visual Services, both of the University of Saskatchewan; the Audio Visual Department of the Saskatchewan Indian Cultural College; and selected communities in Northern Saskatchewan. Design for the program was developed through consultation among the three Saskatoon groups. A faculty member of the Indian and Northern Education Program negotiated with Donner Canadian Foundation for research funds to conduct the project. The Foundation agreed to support the project and sent a cheque for $80,000 to the University of Saskatchewan, December 31, 1975.

The first four months of 1976 was a time of meetings among the three organizations involved in an effort to co-ordinate input. Greatest concentration of expertise and equipment to carry out the preparation of videotape programs was located in the Audio Visual Departments of the University and the Saskatchewan Indian Cultural College. Administrative regulations made it impossible to transfer project funds to the Indian Cultural College for this portion of the work since the Cultural College was not a part of the University. In addition, the Audio Visual production staff of the Cultural College was involved in a number of other large productions and time available for this project was limited. Staff members of Audio Visual Services of the University also could be utilized only when they were free of other commitments.

The final compromise was that the Indian and Northern Education Program would retain responsibility for the project and would hire project staff members as required. If possible staff would be contracted from the Audio Visual departments of the University and the Saskatchewan Indian Cultural College which agreed to make their facilities and equipment available to the project on a fee for service basis at a reduced rate. This then was the arrangement by which program production was conducted during the North-South Dialogue. One drawback to the inter-group project

organization was that equipment and facilities were not readily available to the project so that the production time schedule could not be met. Also, it was necessary to constantly maintain communication links with both groups to facilitate co-operation.

A second area of negotiation which extended over several months of time involved contacting the Federation of Saskatchewan Indians, northern Chiefs and Band Councils, and the local communities to obtain permission and co-operation for the research project in Patuanak, Fond du Lac, and Stanley Mission.

Canadian Indian and Metis people, particularly those of northern areas, have suffered a surfeit of researchers studying their way of life in recent years. Frustration and a sense of "being used" has caused them to demand that researchers obtain official permission at the organizational and local levels before data is gathered in the community. In relation to the North-South Dialogue Project, permission was obtained after: (i) telephone calls, letters and meetings with executive members of the Federation of Saskatchewan Indians, (ii) a meeting with the Band Chiefs from northern Saskatchewan at Prince Albert, and (iii) visits to the northern Saskatchewan communities to discuss the possibility of carrying out the project. Selection of three field study communities was made in consultation

with Chief Philip Morin, Federation of Saskatchewan Indian's representative of the Northern Saskatchewan Chiefs. Prior to the beginning of work in the communities of Patuanak, Fond du Lac and Stanley Mission, a member of the research team visited each centre and met with the Chief and Council and with the local people to assess their willingness to be involved, and to hire a local person to carry out the community work required for the project.

Throughout these negotiations which extended over six months, the researchers found the Indian organization leaders and the people in the northern communities to be interested, friendly and willing to co-operate. A few people expressed an initial distrust of "another research study", but when the project was explained were willing to become involved.

Most research projects, in their proposed time frame, do not provide for a lengthy period to build a communication base. This project had included that requirement but the estimate was unrealistically short (three months) and so already the deadline for completion (18 months) had become an impossibility when nearly six months had gone into preliminary work. It was the judgement of the researchers, however, that since the program was an attempt to set up a communication dialogue, it was essential that sufficient time be devoted to creating and atmosphere of co-operation.

VIDEOTAPE PROGRAM PRODUCTION

The research team assumed that the content and quality of the initial videotape programs would influence the continuing interest and involvement of northern people in the project. With this in mind, a search had been underway since January 1976 for a team of script writers, producers and technicians who had developed expertise in these areas; who had some knowledge and understanding of the milieu of northern Indian communities; who had some prior involvement with research; and who were available and willing to work on a short term project that offered no security and only an average income.

The search for such a staff proved to be one of the most difficult and costly elements of the entire project. The hope was to hire Indian personnel on the premise that they would more likely be able to communicate in one or more native languages, and have a better sense of the kind of programming that would interest northern people. At the same time, the project required technical and production skills in electronic media programming. It was found that the few Indian and Metis people who were qualified in both areas were eagerly sought after or already employed by media production organizations. A Cree assistant co-ordinator with production experience was hired in May but was forced to leave the project after five months because of family reasons.

Professional media production personnel were found generally to be fully employed or too costly to hire with the funds available to the North-South Dialogue Project. Individual "free lance" script writers, producers and photographers who had a variety of skills to contribute to the developing of video programs, eventually were hired. Problems arose from their lack of knowledge of northern cultures or languages, from no prior involvement in the conduct of research, from little background or experience in intercultural communication. In some cases there were difficulties because free lancers were members of ACTRA (Association of Canadian Television and Radio Artists) and therefore restricted to a certain salary scale and a certain work specialization (i.e., a script writer could not do camera work). The free lancers in general operated from a media background that was rooted in an emphasis on technical expertise and the viewing preferences of Southern people. The technical production style that frequently is used for commercial productions was too costly ($140 per hour studio rental) for a project such as this which was attempting to test the feasibility of developing useful programs under conditions that would likely face a group of educators setting up such a program. Differing goals and perceptions among personnel then were an added communication variable which influenced the outcome of the Project.

It was not until late in January 1977, a year after the project had been funded, that a staff member was found who was able to operate comfortably within the parameters of the project. By this time 14 people had worked for brief periods on program production, and the first videotape program was still to be completed for final viewing format.

Physical facilities were a problem throughout the project. The staff, which at times totalled five people, had the use of one regular sized office which doubled as a storeroom, in the College of Education. Such crowded conditions made it difficult to be productive during office time. In an effort to compensate for this situation, it was agreed that people would work at home part of the time. This also proved less than satisfactory since home problems interferred, and there was no opportunity for the exchange of ideas or feedback from fellow workers. Conditions then were far from ideal but probably quite comparable to those under which most educators attempting to do similar programming would be forced to work.

It had been agreed that the three organizations, Indian and Northern Education; Audio Visual Services of the University and Saskatchewan Indian Cultural College Audio Visual Department, would co-operate on the project and that their production facilities were to be available to the project. In reality, however, Audio Visual facilities at

the Cultural College were both very crowded and almost constantly in use, so that although the staff was co-operative, space and equipment were not always available to the project staff. Similarily, the equipment and studio facilities in the Department of Audio Visual Services of the University were heavily booked for several months in advance, and in addition proved to be costly to rent for more than short-term jobs. Some attempt was made to use commerical media production organizations in the city for film development and equipment rental, but again the cost factor proved to be prohibitive.

The researchers were aware that several different approaches could be taken to the production of programs on color videotape cassettes. It was considered useful to investigate different techniques and compare the feasibility of their use for educational and entertainment programming for northern communities. A related concern of the researchers was to investigate the practicality of renting equipment from educational institutions which owned media production equipment of various types. An investigation revealed that in addition to Audio Visual Services at the University and the Saskatchewan Indian Cultural College, videotape production equipment was owned by Kelsey Institute, the Saskatoon Public and Separate school systems, the Saskatoon Region Community College, and the University of

Regina. In all cases these groups were reluctant to rent equipment on the grounds that it must be available for their own use. In any case, renting on a daily basis was beyond the North-South Dialogue budget since a two-day trip to a northern community could easily become a six or ten-day trip if air travel became difficult.

Commercial equipment outlets in Saskatoon were contracted but rental rates of $625.00 per week for a video camera and recording equipment were impractical. As a result, the only equipment that was rented for a portion of the project was a videotape camera, lights and recorder from the Indian Cultural College for one week, and a 16 mm camera, lights and sound equipment from the University Audio Visual Services for three days.

Of the five videotape programs produced for the project, four were produced by videotape recording using various combinations of studio and location shooting, slides, stills, maps, either live or dubbed in sound and video editing. Numerous programs produced for commercial television are first shot in 16 mm format and then transferred onto videotape for TV viewing. To compare this approach to that of straight video-taping, the project staff elected to use the 16 mm approach for the preparation of one program.

While experimenting with different methods of translating, a method was developed which facilitated the

translation on those tapes which needed translating. This process was as follows: a transcript was made of the English soundtrack, the translator/interpreter then studied this script and either rewrote it into the second language or became familiar with the translation mentally. For the actual recording of the translation, two tape recorders are used, one to play an English soundtrack, and a second to record the translation. By the use of an earphone, the translator followed the original precisely thus avoiding timing errors in the translation. This process was used successfully and is one that could well be utilized by relatively inexperienced people. All translated videotape programs were prepared with one English channel and one translated channel on the same tape. They could therefore be played back in either of two languages by simply switching the soundtrack button on the video playback machine.

While the translating process proved to be relatively simple, hiring people to do the translating proved to be very difficult. Only a small number of people could be located in Saskatoon who were fluent speakers of the Northern Saskatchewan dialects of Cree and Chipewyan. The researchers found that northern residents were concerned that translations be done precisely within the dialect of the community.

The Legend of Mistaseni

The first videotape program produced for the North-South Dialogue project was a dramatization in puppet form of a Cree legend. It told of the origin of Mistaseni Rock once located south of Saskatoon along the Saskatchewan River. This program was selected for several reasons: to include children in the making of a program; to produce a program directed to northern children; to test the interest of northern viewers in legends from Indian groups other than their own. The production was staged by students of the Whitecap Sioux School located on Moose Woods Sioux Reserve, 20 miles from Saskatoon. A member of the North-South Dialogue staff worked with the students of grade three to six creating a dramatization of the legend from a narrative version published by the Curriculum Department of the Saskatchewan Indian Cultural College. The stage, props and puppets were created by the students who also played the roles of the characters in the story in both action and voice. Throughout the entire production the North-South Dialogue staff member consulted with advisors from the Indian Cultural College on the interpretation of the legend.

The play was rehearsed during November and produced on stage for adults of the community as part of the school Christmas concert. For use in the North-South Dialogue Project, the live performance was filmed with 16 mm cameras.

Sound was tape recorded at the time of filming and additional original music and singing by a member of the community was added later in the recording studio of the Department of Audio Visual Services. Technical problems arose in developing of the 16 mm film at CFQC-TV, and consequently refilming of a portion of the play was necessary. The puppets, props and cast of students were brought to the University in Saskatoon to refilm part of the production in the studios of the Department of Audio Visual Services. The 1200 feet of 16 mm film was edited and the sound was dubbed in the studio at the University. The final production was then transferred to color videotape cassette for showing. The soundtrack of the tape was translated into the Northern Saskatchewan dialects of Cree and Chipewyan and copies were made with two soundtracks of Cree and English for use in Stanley Mission; and Chipewyan and English for Fond du Lac and Patuanak.

Co-op Stores of Northern Saskatchewan

The impetus for producing this program came from the Project staff who sought to create a general information program dealing with some aspect of economic development in the North. It was hoped that feedback from northern viewers would give data about the usefulness of videotape to present information, and an indication of the kinds of topics that were of interest to northerners.

Background research into the historical development of Co-ops in Northern Saskatchewan was a time-consuming task which occupied a Project writer for most of the summer of 1976. Library research yielded only meagre information and it was necessary to interview government personnel in Regina, Lac La Ronge and Prince Albert to gain some insight into the story of co-operatives in Northern Saskatchewan. A filming trip was made to Lac La Ronge in November. Interviews were conducted with the manager of the La Ronge Handicraft Co-op and with a government advisor. This footage was not used in the final production because of time and costs involved in transferring the 16 mm film to videotape.

A North-South Dialogue staff member travelled to Northern Saskatchewan several more times and interviewed local people who had had active involvement with the Co-op movement either as managers, board members or government advisors. The interviews with northern people were conducted on camera (3/4" color video cassette) and eventually formed the nucleus of the final program. This work was conducted during January and February, 1977.

Prior to the videotaping of interviews with northern people, a member of the research team visited Ile-a-la-Crosse, Patuanak, Lac La Ronge and Stanley Mission to talk to people who were involved with Co-ops and gain their agreement to

take part in the project.

At this time the North-South Dialogue Project was attempting to produce programs by renting equipment from other agencies in the audio visual production field. Because equipment was not available for the first scheduled trip, the northern interviews were postponed for one week. A professional freelance cameraman was hired to work with the Project staff member conducting interviews in Ile-a-la-Crosse and Patuanak. A technical malfunction in the rented equipment made it inoperative in the portable mode so that camera work was restricted to indoor shooting where a power source was available. This severely limited the type of footage that was obtained.

A second interview trip two weeks later was to Lac La Ronge and Stanley Mission where footage again was shot of Co-op people and Co-op stores. By this time, the North-South Dialogue Project had purchased a JVC camera, tapedeck, lights and monitor, so for the March trip there was no necessity to try to rent equipment. This factor greatly relieved the time and financial pressures on the staff, and for the first time made it possible to schedule work to fit the time requirements of the project.

The two northern trips produced three hours of video-tape footage plus color slides. The process of editing involved 40 to 50 hours spent viewing the footage preparatory

to editing it into a final 30 minute program. The actual editing was carried out on the video editor in the Audio Visual Department of the Saskatchewan Indian Cultural College. Rental charged for the equipment was nominal but the editing equipment was also in demand for College projects so was not readily available and not always operable.

Final step in the production was translation of the soundtrack into Northern Cree and Chipewyan. Copies were than dubbed from master tapes into Cree and English, and Cree and Chipewyan, for showing in the northern communities.

The Churchill River Study

Three years prior to the beginning of the North-South Dialogue Project the government of Saskatchewan had initiated a 2 1/2 year study of the possible impact of building a proposed hydro-dam on the Churchill River in northern Saskatchewan. Findings from the study were published in several volumes of technical data written in English.

Chief Philip Morin of Pelican Narrows had suggested to the North-South Dialogue staff that it would be useful to northerners to portray the major findings from this study in a videotape program. He indicated that such an approach would help the northern people understand what the study had recommended, since few, if any, would have read the total study. The project staff agreed that the Churchill Study was a topic likely to interest northern viewers. It was

also seen as an opportunity to field test the feasibility of summarizing research findings and relaying the information back to the people who had been involved in the study.

A research-writer was hired to read the Churchill Study report and to summarize the major findings in a script that could be produced in a 30-minute videotape program. The large amount of written material made this an arduous task and the script was rewritten several times, finally resulting in a narration for which video footage was required. Several 16 mm films had been made in northern Saskatchewan during the Churchill Study and the project staff negotiated permission to use some of this footage for background scenery coverage. However, circumstances brought another change in the process of the North-South project.

Communications had been established with a group involved in community television programming in Lac La Ronge. This group expressed interest in being involved in the North-South Project and after lengthy negotiations, it was agreed that production of footage for the Churchill River Program would be contracted to the La Ronge group. The project staff was motivated in this decision by several factors: it was considered important to have programs ready to show in the Project communities before summer when people left the settlements and such an arrangement could speed up production; it was considered advisable to involve

northern people as much as possible in the project; it would be possible to partially test the assumption that people living in the north could more likely create programs that would interest northern viewers.

The La Ronge group did not have access to color videotape equipment and therefore used the protapac system which the North-South Project had purchased. The equipment was shipped to La Ronge and was used for location shooting for nearly two weeks, but of the resultant footage only two to three minutes was used in the final tape. The La Ronge group proposed to do further shooting in Saskatoon, interviewing people who had had charge of the original Churchill River Study. To expedite completion of the tape, this was agreed to, but at this point much of the workload reverted to the North-South Project staff: arranging for interviews, doing camera work, locating supplementary footage and editing the material. The script that had been prepared was never used as much of the same information was covered in interviews with the researchers who had conducted the Churchill Study.

Facilities at the Saskatchewan Indian Cultural College were rented for editing by the Project staff who also made one additional trip north to obtain more footage of the Churchill River area for inclusion in the final program. The La Ronge communications group agreed to produce a

translation of the soundtrack in Northern Cree. The translation into Chipewyan was arranged by the Project staff in Saskatoon. It proved impossible to obtain a usable Cree translation so this program, in its final form, was available for showing only in English and Chipewyan.

NABEC Talent Show

The fourth program to become part of the North-South Dialogue series developed from an international native education conference held in Saskatoon in May, 1976. More than 1000 native people from Canada and the United States attended NABEC (Native American Bilingual Education Conference). The Saskatchewan Indian Cultural College and the North-South Dialogue staffs videotaped events at the conference, particularly the evening programs of traditional pow-wow dancing and individual performances.

After it was edited at the Saskatchewan Indian Cultural College, the half hour tape was a program of Indian people from many parts of North America performing traditional songs and dances. The program was considered by the Project staff and Indian Cultural College to be a worthwhile tape to show to communities in northern Saskatchewan. Many different languages were used in the videotape and translation was not attempted.

Land Claims

The project staff was involved in the production of a videotape dealing with land claim hearings in northern Saskatchewan. This was considered a relevant, present-day issue involving most northern native people. The program was prepared and shown to give viewers a greater degree of understanding about the conduct and meaning of a public hearing on land claims.

Content for the program was videotaped at an actual land claims hearing in Pelican Narrows. The original footage dealt primarily with one elderly Cree woman relating her memories of the original treaty signing in that area. Location footage was shot by Audio Visual staff of the Saskatchewan Indian Cultural College, and a Project staff member worked with the Cultural College staff on the editing. The original tape was in both northern Cree and English so that translation into Chipewyan only was required.

Duplication of all tapes was done on a rental basis at the Department of Audio Visual Services at the University of Saskatchewan. This service proved to be fast and of good quality.

In order to bring more variety into the proposed evenings of videotape showings in the selected communities, the Project staff sought additional material. For the cost of tapes and duplicating, it was possible to obtain videotape

copies of a number of films from Saskatchewan Media, a government sponsored educational media resource center in Regina. Copies of the following programs on 3/4" color videotape cassette were obtained: The Man Who Chooses the Bush; Charley Squash Goes to Town; Legend: the Loon's Necklace; and Legend of the Raven. These tapes contained soundtracks recorded in English only and were shown in that format.

COMMUNITY INVOLVEMENT AND PROGRAM FEEDBACK

The third phase of the North-South Dialogue Project was crucial to the research component of the study. Activities in this sector focussed first on generating community interest in taking part in the study. Project staff members visited Patuanak, Fond du Lac and Stanley Mission at least twice before the actual videotape showings began. Arrangements were made in each community to show the programs on color videotape playback equipment which was available in the schools. In Patuanak and Fond du Lac it was arranged to use the schools for showings, and in Stanley Mission programs were shown in the community hall.

In each of the three centers, a local person was hired by the Project on an hourly basis to take charge of advertising the videotape evenings, showing the tapes and collecting viewer feedback. Interviews were to be recorded on audiotape equipment. In addition each fieldworker was

asked to obtain demographic data describing the community and the situation which surrounded each videotape evening. Data gathering forms used by the fieldworkers are shown in Appendix A.

The three fieldworkers were brought to Saskatoon for a weekend training workshop in March. The difficulties of northern travel left the Fond du Lac fieldworkers stranded by bad weather in Uranium City and unable to attend the training workshop. Two young women from Stanley Mission wished to share the fieldworker position, and an older man from Patuanak agreed to work on the Project in that community. These three people arrived Friday evening in Saskatoon for a short training workshop. They met with Project staff and were briefed on the objectives of the Project, the time base for community showings, and their particular tasks of showing the program and collecting data. The data gathering questionnaires (Forms 1A, 2A, 3A) were studied and revised in consultation with the fieldworkers. Each fieldworker practised setting up and operating the playback unit and monitor, and experimented with using the video camera.

Financial arrangements were that the Project would pay fieldworkers' expenses plus an hourly rate for the time they spent working on the project to a maximum of 20 hours per week. The fieldworkers returned to their communities

to collect background data (Appendix A, Form 1A) and to begin to prepare for video showings.

Videotape programs were shown in the three participating communities during late May and June, 1977. Although many people were away from the settlements for summer fishing and camping, an average of 20 to 30 people attended each showing in the community hall or school. One of the Project staff members from Saskatoon was on hand to assist the local fieldworker for most of the showings. Following each showing, a random selection of viewers was interviewed according to North-South Dialogue Survey Form 3A.

It was at this point that the planned research procedures became complicated by unanticipated situational factors. In many cases people were reluctant to be interviewed, particularly by use of tape recorders. Fieldworkers who knew the intricacies of community interrelationships hesitated to question people in a direct manner; the style of asking questions and recording responses was such that data were general rather than specific. In some cases fieldworkers were coping with personal and family situations which interferred with the collection of detailed feedback responses.

During initial planning of the project, it had been considered advantageous to involve community members as fieldworkers for the following reasons: (i) the contact

person in the community should be able to speak to residents in English and whatever native languages are in common usage; (ii) it is important that the fieldworker understand the community dynamics and is generally well accepted by the community; (iii) if local people are actively involved in a research project, there is less chance that actions of the researchers will offend individual residents, or that the project will have detrimental consequences for the community.

It was found during the North-South Dialogue project that the involvement of local people in the study also created unexpected staffing problems. The Project co-ordinator was confronted with the difficulty of recruiting qualified and experienced personnel who would be available to work on a part-time, short-term basis. Training of such personnel was necessary in most instances and then time and finances became constraints. In a project of applied research, consideration must be given to the possibility that a local fieldworker should be able to use the skills developed during the study in future work roles.

To some extent the credibility of the Project rested with the salary offered to the fieldworkers. Too low a salary could have left the project accused of taking advantage of local people. Too high a salary could have given the impression that the Project was simply another

big government program with money to spend. It was necessary therefore for the Project co-ordinator to be informed and sensitive in the selection, training and contractual arrangements with fieldworkers.

North-South communication facilities became a major factor during the community portion of the Project. The three participating communities were remote from Saskatoon in distance, and were equipped with only minimum communication facilities. The radio-telephone system then in use meant that each community had only one or two telephone connections (none in fieldworker's homes) so that contact from Project headquarters to the fieldworkers often required several days. The systems were frequently inoperative due to weather or mechanical breakdown, and at the best of times were expensive to use. Mail service to all communities was indefinite. It could take up to a month to send a videotape to Patuanak, and even longer to have it relayed on to Stanley Mission.

In addition to those factors directly involved with the Project, community dynamics influenced the pace and outcome of the research. Impinging on the Project were such events as an upcoming Band election which left Band officials hesitant to make commitments; withdrawal of government funding that left one fieldworker unemployed and forced to turn to commercial fishing; school staff changes

that left promises of facilities and equipment vaguely defined.

In spite of variables which constantly influenced the North-South communication dialogue, fieldworkers from two of the three communities conducted interviews with people who had viewed the programs. These data are reported and discussed in the next chapter of this report.

Chapter Three

DATA, ANALYSIS AND RESULTS

In addition to observational data collected by Project staff during the months that the North-South Dialogue was in process, some amount of objective information was accumulated. In addition information was tabulated for comparison purposes during the production of videotape programs.

Table I summarizes the various production approaches used to prepare videotape programs for use in the Project. Data indicate that videotape equipment is most efficient when it is used for direct recording of events as they occur. A skilled video producer was able to deliver a 30-minute edited program within one week at the approximate cost of $800 (NABEC, Talent Show, Land Claims). In contrast, the least efficient use of the medium was illustrated by the production of the Legend of Mistaseni where the intermediate step of filming in 16 mm was used. This approach necessitated the hiring of especially trained film personnel; the purchase and processing of 16 mm film and

TABLE I

Videotape Program Production: A Comparison of Approaches and Results [a]

PROGRAM TITLE	CONTENT AND PURPOSE	PRODUCTION APPROACH	PRODUCTION TIME	PROGRAM COST	
Legend of Mistaseni (10 min.)	Puppet play and Cree legend (Cultural learning; entertainment)	1. Legend scripted into puppet play. 2. Children's performance filmed in 16 mm. 3. Film edited and transferred to videotape 4. Story translated to Cree and Chipewyan	6 months	Salaries Travel Equipment rental Film processing Editing Translation	4,000.00 600.00 300.00 250.00 400.00 350.00 $5,900.00
Co-op Stores of Northern Saskatchewan. (30 min.)	History and present situation of northern community co-ops. (Information about northern situations)	1. Research and story script. 2. Location videotape production. 3. Editing on video editor. 4. Translation to Cree and Chipewyan.	6 months	Salaries Travel Equipment rental Editing Translation	3,200.00 700.00 250.00 250.00 350.00 $4,750.00
The Churchill River Study. (30 min.)	Summary of research report of Churchill River Study. (Information - research feedback)	1. Research and storyline script. 2. Location, videotape production. 3. Editing on video editor. 4. Translation to Chipewyan only.	4 months	Contract to La Ronge CTV Researcher salary Travel Film Editing Translation	1,000.00 3,700.00 200.00 50.00 250.00 346.00 $5,546.00

(TABLE I cont'd)

PROGRAM TITLE	CONTENT AND PURPOSE	PRODUCTION APPROACH	PRODUCTION TIME	PROGRAM COST	
NABEC Talent Show (30 min.)	Videotape record of dancers and singers. Indian Education Conference. (Cultural learning, entertainment)	1. Performance was videotaped in color. 2. Editing on video editor. 3. Many languages; no translation done.	one week	Salaries Editing Materials	500.00 250.00 50.00 $800.00
Land Claims (30 min.)	Videotape record of Land Claims Hearing at Pelican Narrows. (Information about land claims and northern history.)	1. Story told by elderly lady at hearings was recorded on videotape. 2. Edited on video editor. 3. Story told in Cree; no translation done.	one week	Salaries Editing Materials	500.00 250.00 50.00 $800.00

NOTE: [a] Data in the above table were compiled by the Project staff from financial and progress records kept during the Project.

the rental of studio facilities for editing, sound transfer and final transfer of film to videotape.

It must be noted, however, that in the case of the two programs which were videotapes of ongoing events, the video equipment was used simply to record what was happening. The videotape programs of Mistaseni, Co-op Stores and the Churchill River Study were researched, scripted and produced from a legend, from historical events and from a research study. This approach required additional time, and the involvement of people with a variety of skills. Because of the subject matter of these programs, no other approach could be used.

The final format of all programs was on 3/4" color videotape cassette. Programs were shown on playback units and color television monitors belonging to the community schools. In addition to the five programs created for the Project, two additional programs, The Man Who Chooses the Bush and Legend were obtained from Saskatchewan Media and were shown in the three communities.

Feedback was collected by Project fieldworker in Fond du Lac and Patuanak from a sample of people who had seen the videotape programs. No response interviews were conducted in Stanley Mission. A summary of responses to 14 questions asked of viewers about the video programs is given in Appendix B.

In both communities, according to interviews following two videotape evenings in Fond du Lac, and one in Patuanak, general response was positive. In answer to the question, "Did you like the program?" in Fond du Lac positive responses increased from 61.5 percent at the first video evening to 89 percent for the second program. In Patuanak 15 out of 17 responses (88 percent) liked the program.

Programs in Fond du Lac that were suggested for "What did you like best?" in order of choice were: Man Who Chooses the Bush, Legend of Mistaseni, NABEC Talent Show, Co-op Stores of Northern Saskatchewan. Patuanak viewers were less agreed on favorite programs and five out of 18 people simply said they liked them all.

The Saskatchewan Media program Legend was not liked by 12 out of 15 people in Fond du Lac's first showing, while the Churchill River Study was the least like program by all 16 respondents at the second showing. Patuanak viewers gave noncommital responses to this question.

During the first showing in Fond du Lac, eight out of 13 people stated that the program was too long (each video evening lasted one to one and one-half hours). When the second showing was held, only two out of 18 respondents suggested it was too long while eight people said the timing was "just right". Seven interviewers specified that the Churchill River Study program was too long. In

Patuanak, 16 out of 17 people thought that the program was just right.

On the question of language, the use of English and either Chipewyan or Cree was the most popular choice. Chipewyan was the first choice for native language and only a small proportion of people opted for the use of English only.

Reasons given by respondents for their interests in certain programs included: getting information; being able to understand it; knowing people and events in the program; reliving memories. People disliked those programs they did not understand, and unacceptable translation was a cause for dislike. In Fond du Lac, respondents suggested that the Churchill Dam was not of interest to their part of the north.

Of the people interviewed, one-half thought they had learned new information about: how a co-op works; what a dam can do to the environment; how videotape works. The remaining 50 percent did not think they had learned anything new.

The physical situation--being able to see and hear--was considered satisfactory by all but one respondent who suggested he was too far away. Videotape programs were shown to groups of 20 to 30 people using one color monitor.

The type of programs people suggested they would like

to see in future included as first choices: legends, programs about the north, information programs and things to "make you laugh".

Programs in color were chosen in priority to black and white, although a few respondents thought they would like both. When respondents were asked about their choice of program content, there was a clear preference for programs about "people in the north", and such things as pow-wows, traditional lifestyle and Indian people from other places. This was an open-ended question with no topics suggested.

Prior experience appeared to influence choices among videotape, television, films or slides. Films were by far most popular in Fond du Lac but the liking for videotape increased appreciably during the second showing. Viewers in Patuanak appeared to like all media approaches. In Fond du Lac, a strong preference was expressed for watching films in order to learn new things rather than for either watching videotape or listening to someone talk. In contrast, none of the Patuanak respondents chose film as the best medium. This group indicated either that they preferred listening to someone, or they liked to use all three approaches.

Chapter Four

CONCLUSIONS AND RECOMMENDATIONS

The North-South Dialogue Project as it evolved became more a process of intercultural communication and less an objective research study. The human, organizational and technical factors that constantly impacted on project activities have been described in Chapter Two. It might be said that such variables as travel, equipment malfunction, personnel hiring are problems inherent in any such task. In this instance, however, the researchers concluded that many relevant findings from the Project were centered primarily within these situational factors rather than within the small amount of verbalized feedback data that was collected.

To enhance the usefulness of this Project for other institutions and individuals who plan to design communication systems for distance education, it was decided to draw conclusions from events which occurred and to recommend actions to overcome some of the difficulties inherent in any North-South communications project. Interpretation of the

feedback data which was obtained from two of the three communities contained valuable northern opinions about viewing interests which may be useful to educators and to television production personnel preparing programs for northern audiences. Observational and objective data suggested practical responses to questions posed by the Project and listed in Chapter One.

The report concludes with recommendations to groups engaged in media programming for northern areas and to researchers studying communication processes across cultures.

Planning and Organization

Experiences of the Project team in attempting to take an interorganizational approach to the development of a North-South communications system, led to the following observations:

1. Publicly funded organizations with media production facilities and trained personnel within their structures tend to be restricted by time and budgets from doing "outside" work. Priorities of such organizations are to meet the perceived needs of the client group. These needs are not generally seen to include program content for or about northern concerns. Little interest could be generated during the Project among southern educational organizations for involvement in research that would generate information about the learning needs and viewer interests of northern people.

2. Commerical media production firms and equipment suppliers operate within a competitive market situation and therefore cannot become involved in educational projects at less than commercial rates. The North-South Dialogue Project, as is the case with most educational projects, was unable financially to engage professionaly qualified and experienced personnel from commercial concerns. For similar reasons, sophisticated equipment was beyond the limits of the project.

3. In the case of the Saskatchewan Indian Cultural College, goverament regulations are such that College staff may not use College equipment or facilities to do outside contract work. The Audio Visual Department of the University of Saskatchewan could rent facilities and equipment to the Project at commercial rates but the work load of the Department left little available time for a short term research project.

4. The North-South Dialogue staff underestimated the time, effort and skill that were required to breakdown the feelings of distrust and caution among northern people towards another "new program" from the south. Previous negative experiences with researchers, particularly with "people coming to take pictures", had left many people wary. There were questions, especially from among young people, about reasons for the project and who was going to benefit.

5. Creation of a North-South information delivery system, requires a high degree of time flexibility which had not been fully considered during initial planning of the Project. Because the North-South Project was designed within a fixed budget it was also constricted to operate within a time frame that could expand only within certain limits. The researchers considered it worthwhile to attempt to adhere to a time line so as to make the project as much as possible like the reality by which most innovative education programs are funded.

Videotape Program Production

The program production phase of the project resulted in realistic and practical learnings for the research team:

1. The recruitment of productive personnel is one of the most difficult and crucial aspects of such a project. Staff members must possess technical, artistic and communication skills. Simultaneously, they must be conversant with the research process, and be interested in and able to relate to northern and native people. The few people who met these criteria tended to be already employed and not available for short term assignments.

2. The alternative to hiring fully competent staff members is to find people with one or more of the required competencies and then work to develop a team where members would share their strengths with each other. Efforts to do

this in the North-South Project were only minimally successful. As a result a number of personnel left the Project before they could become productive.

3. Availability of facilities and equipment is an essential ingredient for success. Renting media production equipment and space proved unsatisfactory because of high costs, and inaccessibility of required material on short notice. Purchase of equipment had not originally been budgeted for, but eventually became the only feasible course of action to complete the work.

4. Content material for the videotape programs being planned for northern viewers is an important consideration. Efforts were made in the North-South Dialogue to provide a variety of programs using different approaches in order to assess viewer reactions. The puppet approach was used; a program was made in the north about the north; one was made in the south about the north. This approach proved useful since it gave viewers an idea of the types of programs that can be shown on videotape.

Community Involvement and Program Feedback

That portion of the Project in which northern communities were directly involved proved to be a generally positive and productive experience. The ability to be flexible in time requirements; to become personnaly involved rather than only an objective researcher; to

learn by observation rather than direct questioning, became prime requirements of the Project staff working in the three communities.

When it became obvious that northern people were reluctant to be interviewed on audiotape for their reactions to the programs, the researchers were forced to practise observational and listening skills to assess community reactions to the Project.

In at least one instance, the credibility of the Project was enhanced when it was possible to return to a community and show the footage that had been taken there several months earlier. The people expressed amazement that someone would really bring back pictures they had taken. The Project staff was unable to meet individual requests "to learn to use the equipment". Time pressures were such that this could not be done, but it was difficult to explain without jeopardizing good relationships with the community.

The entire community involvement portion of the Project pointed out in daily instances the dependence of any research study on the good will of the community. In many cases this necessitates changes in the original time frame or emphasis of a proposed study. Situational and environmental factors are variables which make "the north" an area of interest to researchers. These factors must become

part of the study process if findings and conclusions are to have validity and practical application.

Concerns of Southern Programmers

On the basis of the data described in this report, the following conclusions were drawn in response to questions posed in the study:

1. Programs produced by the North-South Dialogue Project were positively received. The programs had been produced in the south by southerners using some northern content. The only northern produced videotape was the Churchill River Study program which received negative responses. In this case, viewer response was not collected in Stanley Mission, the only one of the Project communities likely to be directly affected by the proposed dam. The positive reception for programs was seen to be directly related to program content which generally focussed on northern concerns or on native people elsewhere in Canada.

2. The Project achieved a relatively low success level in attempts to involve southern educational and media organizations in co-operative information programming. Variables involved have been described in earlier sections of the report. Under the existing system of funding and organizational dynamics, it is difficult to see such inter-agency co-operation as a viable method of educational program production.

3. From the results of this Project, it was concluded that color videotape programming can become feasible for use in a North-South information delivery system, but only if certain criteria are met:

a) Programs must deal with those things that interest northern people. This must begin with content about the north, people that viewers can recognize, things that have cultural meaning to the communities (hunting, trapping, legends, Indian life in other regions). It may well be that after a period of time, viewer interest will expand, but at the time of the North-South Project, there was a strongly expressed need to learn more about the north, about each other, and about the traditional way of life.

b) Staff members to produce and show the programs must be very "special people" with such attributes as technical skills, human sensitivity and cultural awareness.

c) Such a system must have flexible time and financial requirements. If a project lasted five years, tangible results would be difficult to discern. In most northern communities a variety of priorities demand attention and an educational information system could demand only a portion of peoples' time, for example jobs, fishing and hunting are fist importance.

Research has shown that social change programs like an information delivery system have minimal lasting effect unless they continue for an extended time period.

d) If programming is to be done on an inter-agency basis, firm commitments must be secured from those involved regarding equipment, facilities, input of time, responsibility.

e) Representatives of all groups to be involved must participate in planning such a program, and making ongoing assessments of the process.

f) Northern people must be among the producers and performers making up the programs. Their styles of presentation may be more closely attuned to those of northern viewers.

g) If group showings are planned, large format viewing screens become a necessity. Only exceptionally interesting programs will hold the attention of large groups watching a television monitor.

h) As television becomes available to more northern communities, pressures must be brought to the Canadian Broadcasting Corporation and private networks to provide for local programming of the type requested by northerners involved in this and similar studies. Efforts made during this study to have the Project tapes shown over the northern net-

works met with little success. The Project was reluctantly told that it could have one half-hour of air time from 6:30 to 7:00 a.m. on one occasion.

Concerns of Northern Viewers

1. The majority of people interviewed expressed definite and explicit viewing interests that could be met through viedotape programming. Such topics as northern people, the old way of life, things about native people in other places were suggested. Viewers may have been influenced by programs they saw during the Project. Many had had previsou experience with commerical television, but only a few children said they would sooner see TV comics than a legend.

2. The program subjects requested by questionnaire respondents were far removed from content normally seen on southern produced television programs. Doug Ward, Director of CBC Northern Television Service admits that the Corporation offers only token northern program content (one or two short programs a week) but relates the omission on inadequate funding. (McLean, 1978) It may have been that respondents perceived the two media as being totally different, or that they thought of TV as belonging totally to southern society in which they had little part.

3. Viewers were moderately positive towards the videotape evenings. Only two people out of the several

hundred who attended the showings left before the programs ended, and this was from a particularly hot and crowded room. However, when asked to rate videotape, films, television or slides in order of preference, the majority chose films. This may have been due to a much longer experience with films; to the larger screen format for film showings; to the more technically sophisticated presentation of filmed material, or to a clear preference for that medium.

4. The North-South Dialogue Project was involved in community showings for less than two months. It was not possible during this time to ascertain any clear indication that the presentations influenced viewer response. The data collected from a sample of viewers gave some indication that Fond du Lac viewers reacted more positively to the second video evening but no firm conclusions could be drawn.

5. Viewers expressed a clear preference for those programs in which the soundtrack contained Indian languages. Chipewyan and English was the preferred combination in Fond du Lac while the addition of Cree was highly rated in Patuanak. The quality of translation was mentioned several times. If the translation was not done correctly in the dialect of the specific community and recorded in a clearly audible voice, it was open to criticism.

Recommendations

In light of the findings and conclusions described in this report, the researchers recommend:

1. That governments and educational agencies become more directly involved in the north-south communication process:

a) by funding more extensive applied research projects in the field of media communications.

b) by offering media training courses for northern people desiring to learn the technical aspects of production.

c) by supplying northern community schools with production as well as playback equipment, and teaching personnel that can train local people to produce videotape programming.

d) by exerting pressure on southern network television companies to provide for additional northern program content, or at the very least, permit locally produced programs to be shown on the northern network.

e) by encouraging researchers who elect to conduct studies in northern areas to undergo special training in intercultural communications, and research techniques more suited to the cultural milieu in which they will work.

f) by directly involving northern people in the

design and implementation of any proposed information delivery system designed to use the electronic media.

If North-South communication is ever to become a reality, it must be on the basis of mutual sharing of ideas and information. Dialogue necessitates a two-way process--North to South, and South to North.

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Appendix A

North-South Dialogue Survey Form 1A

COMMUNITY PROFILE (to be completed by field workers prior to project)

A. Location

1. Name of community _____

2. Location in relation to Saskatoon _____

_____

B. Population

Age Groups	Male	Female
1. pre-school	_____	_____
2. school age (6-15)	_____	_____
3. 16 yrs - 20	_____	_____
4. 21 yrs - 40	_____	_____
5. 41 yrs - 60	_____	_____
6. 60 and over	_____	_____

C. Languages of Community

(Include those languages in which people feel they can communicate with reasonable ease.)

Languages	People Able to Use Languages		
	Males	Females	Age Groups (use groups from B above)
1. Cree only	_____	_____	_____
2. Chipewyan only	_____	_____	_____
3. English only	_____	_____	_____
4. French only	_____	_____	_____
5. Cree and Chipewyan	_____	_____	_____

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Languages	People Able to Use Languages		
	Males	Females	Age Groups (use groups from B above)
6. Cree and English	____	____	____
7. Cree and French	____	____	____
8. Chipewyan and English	____	____	____
9. Chipewyan and French	____	____	____
10. Both native languages, French and English	____	____	____
11. Other combinations	____	____	____

D. Occupations

Group	Full-time	Part-time	Male	Female
1. Self-employed				
a. Fishing				
b. Trapping				
c. Hunting				
d. Handicrafts				
e. Small Business				
f. _____				
g. _____				
2. Wage Employment				
a. Teacher				
b. Nurse				
c. Law officer				
d. Radio Telephone operator				
e. Transportation (truck driver)				

Group	Full-time	Part-time	Male	Female
f. Office worker				
g. Tourist industry				
h. Laborer (janitor, construction)				
i. Government employee				
j. Counselor				
k. Health Worker				
l. Co-operative				
m. _____				
n. _____				
3. Business				
a. Merchant (owner)				
b. Tourism (owner)				
c. Cafe				
d. _____				
e. _____				
4. Pre-employment				
a. Pre-school				
b. Elementary (grs. 1-8)				
c. Secondary (grs. 9-12)				
d. University student				
e. Other training courses				

Group	Full-time	Part-time	Male	Female
5. Unemployed				

E. Economics

1. Income level (from employment, family allowance, pensions)

Year	Amount in Community	No. of Families
1973-74		
1974-75		
1975-76		

2. Social Assistance

Year	Amount in Community	No. of Families
1973-74		
1974-75		
1975-76		

F. Educational Level (do not include pre-school and in-school age groups)

Category	Males	Females	Total
1. No formal schooling			
2. One to six years			
3. One to three years high school			
4. High school graduate			
5. University (less than 3 years)			
6. University graduate			
7. Some other training courses			
8. Other			

G. Community Facilities

(if more than one of these, give number under "Yes")

	YES	NO
1. Post Office		
2. Hotels		
3. Stores		
4. Restaurants		
5. Liquor outlets		
6. Community Hall		
7. Band office(s)		
8. Library (for community use)		
9. Recreation facilities		
10. Church(s)		
11. Hospital		
12. Nursing station		
13. Taxi		
14. Charter aircraft base		
15. Road (access to outside)		
16. Airstrip		
17. Service stations		
18. Telephone (to outside)		
19. High frequency radio		

20. Please list other facilities not included above

_____

_____

_____

	YES	NO
21. School (grades and number of teachers)		
22. Television		
23. Community newspaper		
24. _____		
25. _____		

H. Housing

	One bedroom	Two bedroom	Three bedroom or more
1. Number of houses			
2. Persons per house			
3. Electricity (number)			
4. Running water (number)			
5. Sewage facilities (number)			

I. Community Organizations

Title	Number of Members	Meeting Times	Activities
1.			
2.			
3.			
4.			
5.			

(USE NEXT PAGE FOR ANY ADDITIONAL INFORMATION)

Appendix A

North-South Dialogue Survey Form 2A

Project Worker
Name: _____

To be completed by project field worker following each VTR meeting.

A. General Information

1. Community _____
2. Date of Meeting _____
3. Attendance _____
4. Weather Conditions _____
5. Meeting Time: Began _____ p.m. Ended _____ p.m.
6. Title of program for meeting _____

_____

B. Environment

1. Building _____
2. Size of room _____
3. Seating _____
4. Reception: Picture clarity _____

   Sound _____

   Machine operation _____
5. Lighting _____
6. Temperature in meeting room _____
7. General atmosphere: Positive, involved _____

   Little interest _____

   Bored _____
8. Number leaving before end of VTR _____
9. Number attending to end of meeting _____

C. Attendance by sex and age groups:

Age Groups under 15	Males	Females
16 yrs - 20	_____	_____
21 yrs - 30	_____	_____
31 yrs - 40	_____	_____
41 yrs - 50	_____	_____
51 yrs - 60	_____	_____
61 and over	_____	_____

D. Group leader comments and evaluation of program meeting. Note any special problems and/or highlights.

E. If viewers will stay and discuss the program, the field worker will record the discussion on audiotape and submit it with this form.

Appendix A

North-South Dialogue Survey Form 3A

Suggested Discussion Questions for Individual Interviews

1. Did you like the program you first saw?

2. What did you like best about the program?

3. What did you not like about the program?

4. Was the program: too long?
   too short?
   just right?

5. What is the best language to use in the programs: English?
   Cree?
   Chipewyan?

6. Was the subject of the tape interesting? Why or why not?

7. What new information did you learn?

8. What sort of things were most interesting:
   - pictures of communities?
   - people talking?
   - peoples' faces?
   - people doing things?
   - real people or puppets?

9. Were you able to see and hear the program well enough?

10. Would you like to see more programs:
    - that give you information?
    - make you laugh?
    - tell a legend?
    - talk about living in the north?

11. Do you like color pictures or black and white better?

12. Can you suggest some other programs you would like to see?

13. Which do you like better:
    - video-tape programs
    - television
    - films
    - slides

14. What is the best way for you to learn new things?
    - seeing a film?
    - seeing a video-tape?
    - listening to a speaker?

Appendix B

Viewer Response to Videotape Programs:
Legend of Mistaseni, Co-op Stores of Northern Saskatchewan,
Churchill River Study, NABEC Talent Show, Man Who Chooses the Bush, Legend

INTERVIEW QUESTION	RESPONSE IN FOND DU LAC FIRST SHOWING	RESPONSE IN FOND DU LAC SECOND SHOWING	RESPONSE IN PATUANAK FIRST SHOWING
1. Did you like the program?	(N=13) Yes = 8 No = 5	(N=18) Yes = 16 No = 2	(N=17) Yes = 15 No = 2
2. What did you like best?	(N=20) Legend of Mistaseni = 11 Co-op Store = 9	(N=22) Man Who Choose the Bush = 12 NABEC Talent Show - 10	(N=18) All programs = 5 Churchill Study = 4 People I Know = 3 Co-op Stores = 2 Legend of Mistaseni = 2 Northern Scenery = 2
3. What did you not like?	(N=15) Legend = 12 Co-op Stores = 3	(N=16) Churchill Study = 16	(N=18) Too Much Talking = 1 Translator hard to understand = 1 Don't know = 7 Nothing = 9
4. Was the program: too long too short just right	(N=13) Too long = 8 Too short - 4 Just right = 1	(N=18) Too long = 2 Too short = 1 Just right = 8 Churchill Study was too long = 7	(N=17) Too long = 1 Too short = 0 Just right = 16

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5.	What is the best language to use in the programs?	(N=13) Chip & English = 5 Chipewyan only = 4 English only = 4	(N=17) Chip and English = 13 Chipewyan only = 2 English only = 2	(N=17) Chip, Cree, English = 8 Chip, & English = 5 Cree & English = 1 Chipewyan only = 1 English only = 2 Cree only = 0
6.	Was the program interesting? Why or why not?	(N=12) Yes = 8 -It gave me an idea how co-ops work No = 4 -I did not understand it -Too many puppets	(N=18) Yes = 9 -it game me information -I like to see people on the trapline -first time I saw a videotape No = 9 - hard to understand -translating not good -Churchill Dam not interesting - not about this part of the north	(N=17) Yes = 15 -because I knew the people -brought back memories -showed me new information -made me laugh -was about our co-op No = 1 -no reason given
7.	What new information did you learn?	(N=12) -learned how co-ops work = 6 -did not learn very much new information = 6	(N=19) -learned what a dam can do to environment = 5 -learned about the trapper = 2 -did not learn much new information = 12	(N=12) -learned about the Churchill Dam = 2 -learned about videotape = 5 -learned about co-ops = 1 -learned about puppets = 1 -did not learn much new information = 3

8.	What things were most interesting?	(N=22) -people talking = 7 -people doing things = 4 -pictures of communities = 7 -puppets = 4	(N=32) -people talking = 9 -people doing things = 10 -pictures of communities = 15 -peoples' faces=8	(N=21) -people talking = 2 -people doing things = 1 -communities - 2 -faces = 1 -puppets = 3 -everything = 8 -real people not puppets = 4
9.	Could you see and hear the program?	(N=13) Yes = 12 No = 1 (I was too far away)	(N=18) Yes = 17 No = 1 (I was too far away)	(N=17) Yes = 17 No = 0
10.	Would you like to see more programs? -that give information? -make you laugh? -tell a legend? -talk about being in the north?	(N=25) Information - 6 Laugh = 3 Legend = 13 North = 3	(N=33) Information = 9 Laugh = 3 Legend = 3 North = 18	(N=27) Information = 2 Laugh = 7 Legend = 9 North = 3 All = 6
11.	Do you like color or black & white pictures best?	(N=13) Color = 10 Both = 3	(N=18) Color = 15 Both = 3	(N=17) Color = 14 Both = 3

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12.	Can you suggest other programs you would like to see?	(N=14) -people of the north = 7 -legends of north = 6 -Indian people from other places = 1	(N=20) -people in north = 5 -trapping, bead-work, dancing = 5 -pow-wows = 5 -Indian people = 3 -Indian people long ago = 1	(N=14) -people in north = 8 -AA programs = 4 -don't know = 2
13.	Which do you like better? -video -tv -films -slides	(N=15) -video = 3 - tv = - films = 11 - slides = 1	(N=30) -video = 13 -tv = 2 -films = 15	(N=19) -video = 2 -tv = 3 -films = 1 -all = 13
14.	Best way to learn: -film -video -listening	(N=14) -film = 9 -video = 4 -listening = 1	(N=25) -film = 17 -video = 7 -listening = 1	(N=27) -film = -video = 1 -listening = 13 -all = 13